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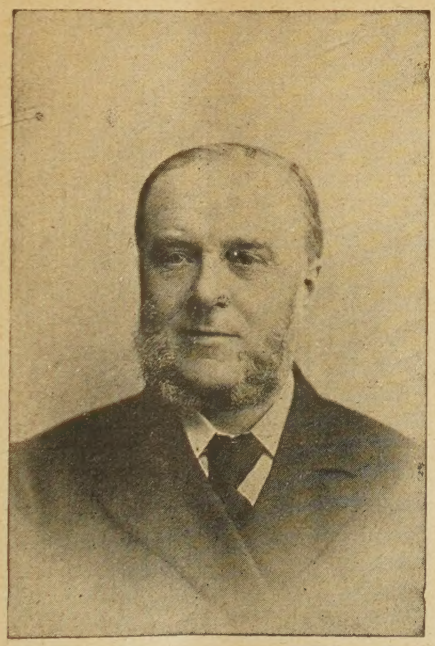


REV. R. A. ARMSTRONG, B.A. (1843-1905).
A Unitarian Teacher. (see page 36).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

The Editor and his family have been much cheered and strengthened by the warm and kindly sympathy of friends, concerning the death of Mrs. Bodell Smith.

The quarterly meeting of the London District Provincial Assembly held at Lindsey Hall, January 20th, had a good attendance, Rev. H. Rylett, President, in the chair. Two new Lay-Ministers, Mr. Harold Gordon and Mr. Victor Fox, were welcomed. Rev. J. A. Pearson reported good progress at Kentish Town and Peckham, Woolwich, Leytonstone, Letchworth and Maidenhead, and concerning a successful Church of 300 members. Rev. R. V. Holt, of Oxford, gave an address on "The Coming Revival of Religion," and Miss Tarrant, spoke on "The growing of our own members," both addresses being followed by discussion.

The Annual Meeting of the Sheffield and District Association was held at Channing Hall, Sheffield, January 20th. There was afternoon service with Rev. Dr. H. McLachlan as preacher; and business meeting which elected Mr. H. E. Fisburn, of Attercliffe as the new president in succession to Mr. H. R. Bramley; followed by evening public meeting addressed by Dr. McLachlan, Revs. P. Chalk, D. W. Robson and J. M. Whiteman.

The Annual Meeting of the Midland Sunday School Association, held at the Church of the Messiah, Birmingham, January 20th, when it was reported that the Misses Badland, of Kidderminster, had served 50 years as teachers, that Mr. Joseph Kimberley had given 65 years service in the Church of the Messiah School, Rev. W. E. Williams presided. There was a devotional service conducted by the Rev. Lawrence Clare, an address on the "Homes" at Great Hucklow and Blackpool by Rev. Charles Peach, officers were elected, and much regret was expressed at the coming departure of Rev. Lawrence Clare to Canada.

At South Shore, Blackpool, Rev. B. C. Constable presented the prizes at the annual distribution in January, and Mr. Edward Morgan, son of the late Rev. E. Morgan conducted service on the Sunday morning following.

The members and friends of our Bath congregation have been entertained by a reception and Social Reunion given by Mr. Alfred Taylor, chairman of the congregation and Mrs. Taylor.

THOUGHT for the MONTH

DWELT THERE NO DIVINENESS IN US.

HOW COULD GOD'S DIVINENESS WIN US?

At the Dundee Unitarian Church, January 23rd, 27 new members were welcomed into Church fellowship by Rev. Harry Andrew, minister.

The Yorkshire Unitarian Sunday School Union held a very successful meeting at Pudsey, January 22nd, when Rev. J. A. Shaw, M.A. (secretary), reported increasing interest, Rev. F. A. Bullock spoke on "Modern Conditions and the Sunday School" followed by discussion.

At Boston, Lincolnshire, a special social gathering of friends was held January 24th, to give official recognition of Mr. W. Barton as Lay Minister of the congregation. Rev. J. W. Cock and Rev. E. Rosalind Lee, M.A., took part in the proceedings.

Mrs. Millard, formerly of Illminster Unitarian Chapel, now in a Bristol Infirmary celebrated her 105th birthday, January 25th.

Miss A Norton, formerly of the Holly Hill School, Hampstead, and now at Eastbourne reached her 90th birthday recently.

At the Annual Meeting of the Northern group of the Homes Committee held at Dukinfield Old Chapel, February 5th, it was reported that the past year is the best record of efficiency and success yet reached in number of guests received in the four Homes, and that the new building for the Grundy Home at Blackpool will cost £4,500 towards which £3,800 has been received, and it is hoped that the £700 remaining will be raised before the end of June.

At the Annual Meeting of the Fort Road Unitarian Church, Bermondsey, February 2nd, very healthy progress was reported, and £750 towards £1,500 for renovations had been raised.

A Dutch Fair realised £20 for the funds of the Peckham Unitarian Sunday School, February 5th, which was opened by Miss Dorothy Tarrant.

At Nantwich the Unitarian Minister, Rev. W. J. Carter, was included in the annual interchange of pulpits of the Free Church Ministers, on January 30th.

At Walsall, Rev. H. Warnock, Unitarian, has been included in the annual pulpit interchange of Free Church Ministers, January 9th, and on Sunday, January 30th, Mr. Warnock completed 14 years with the Walsall congregation.

The Rev. C. J. Street is progressing satisfactorily.

The Y.M.C.A., which has precluded Unitarians from its fellowship by a clause in its constitution has now deleted the said clause and amended the consituation so that Unitarians will not be prohibited from membership. This change is due to a letter that has appeared in the "Manchester Guardian" from Rev. G. A. Payne, of Knutsford.

Rev. Ada Tonkin, late of Dewsbury, is carrying on her ministry at Victoria, B.C., with considerable success.

At the Blackpool North Shore Church the annual business meeting unanimously resolved to increase the salary of the minister, Rev. F. Coleman, from £270 to £300.

RECEIVED: "Fellow Workers with God,"—A sermon by J. Estlin Carpenter, M.A., D.D., The Lindsey Press, 5, Essex Street, London, W.C. 2, 2d.

AN IDEAL.

Great God, I ask thee for no meaner pelf
Than that I may not disappoint myself;
That in my action I may soar as high
As I can now discern with this clear eye.

That my weak hand may equal my firm faith,
And my life practice more than my tongue saith;
That my low conduct may not show, nor my relenting lines,
That I thy purpose did not know, or overrated thy designs.

(From J. W. Chadwick).

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

OTES ON THE NEW TESTAMENT.

III. MARK.

Before proceeding in our examination of the ospel according to Mark, it may be well to say mething more about its miraculous element and e miraculous element in the other Gospels. rst let be asserted that every tradition, or gend has some foundation in fact, though the ct may have become so obscured that it is all t hidden. It is therefore essential as far as ssible to penetrate to the substratum of fact d not simply to set the story containing it on e side, because it contains things unobserved our experience. The progress of scientific scovery should long ago have put the critics their guard against so unscientific a method of ocedure. Because it has been found that so far the natural universe has been investigated it pears to work by what are called natural laws, does not follow that the men of science have scovered all similar laws, or even some which fer from them. The tyranny of scientific ethod is little less oppressive than that of dogatic theology, and will not hold in the spiritual alm of the human soul, as Bergson has clearly en and shown in his "Creative Evolution," a eat work which is the production of a thinker ained fully in natural science.

With this proviso borne clearly in mind, we n proceed to examine the miraculous element the first Three Gospels. It is the same in kind each, so that it is possible to arrive at general nclusions from the examination of one. First e enormous majority of the "miracles" tributed to Jesus are "acts of healing." nongst these the largest class comprehends the lemoniacs" so called. The Jews of the time of sus firmly believed that a vast number of ailents was caused by the possession of the body the sick person by one or more evil spirits. ey also believed that some of these sick people uld be cured by some of their own great achers, even leprosy itself. If then, as Jesus nself says they did, some of them were able to ast out devils" and so cure the sick, there is reason to believe that he himself had not this power also. I do not mean that these unhappy victims were actually "possessed by devils," but that they were actually ill of diseases chiefly of a nervous character, which could be cured by the influence of such a personality as that of Jesus. Whether he himself believed in the devil and his army of evil spirits as most of his countrymen did, I am not able to say. But in any case he would use the language, which the sick person would understand to work his cures. I repeat that the cures of the so-called "demoniacs" were not only possible, but in a high degree probable, and though they might be esteemed as "miracles," when they took place, they were not such as could not have been wrought by man at his highest.

A second class of "miracles" would seem to have grown from misunderstood parables, parables that is to say, misunderstood at the time of their utterance, such as the "feeding of the five thousand." In the Fourth Gospel we get an explanation of this when the author makes Jesus say, as he may very well have said, "I am the bread from heaven," which could very easily be translated into a traditional story. Of the "raising from the dead" we can find a very simple explanation of its origin in the story of Jairus, where we find Jesus saying himself, "The little girl is not dead but asleep," that is in a trance. I know that this is said to be a figurative expression on the part of Jesus. But why should it be so, why should we not imagine that he meant his words in the literal sense? No doubt the people believed that the little maid was actually dead; hence he would be said to have raised the dead. But had he actually done so, his people would hardly have crucified him. So too it is highly probable that in his teaching he used the phrase sometimes of the "Spiritually" dead.

The Committee of the National Conference of our Churches met at Essex Hall, London, February 10th, and considered the Draft Constitution of the proposed amalgamation of the National Conference and the British and Foreign Unitarian Association which is referred to a special meeting at Birmingham on March 4th, for further consideration. There is a hopeful feeling that it will be adopted.

Unitarianism.

Unitarianism seems to me to have special worth, inasmuch as it sends the worshipper straight to the heavenly Father with his prayer. The very heart of the gospel of the Master was the communion of the human spirit with God the Father, direct, immediate, spirit with spirit. And just in the measure in which the prayer of Christendom has been addressed to Christ, has it of necessity been withdrawn from him to whom alone it was that Christ himself directed men to pray. The doctrine of the Deity of Christ has inevitably weakened the sense of the Fatherhood of God."

—R. A. ARMSTRONG, B.A.

The Greatest Word.

By the Rev. J. T. SUNDERLAND (U.S.A.).

Our leading minds to-day are coming to see that the word "Unity" is the greatest religious word there is, or ever can be—having a significance the most profound, the most wide-reaching and the most vital that it is possible for any word to have; and therefore that the religion which we are invited to, nay, pledged to by our very name, as Unitarians or unity people, is the highest, the broadest, and the deepest of possible religions, that is to say, is nothing less than the one ultimate, uniting, and eternal religion of man.

If the world is ever to have a religion in harmony with science it must be obtained through the door of the unities. So, too, if it is ever to have a religion in harmony with philosophy and ethics, it must be obtained in the same way. The religions of the past have been based upon dualities, discords. The religion of the future must be based upon unities, harmonies. Science is teaching us that the universe is one. If religion is to continue to hold a place in the universe, it is plain that it must harmonise with the universe. God is not divided. Truth is not divided. God does not hold in his right hand the truths of the soul and in his left the truths of nature, that they should fight each other. Unitarianism is the rising vision of all this. When completed it will be the full vision of all this. Therefore it will be the one scientific religion of this world; the one philosophic religion of this world; the one undogmatic religion of this world; the one theistic and spiritual religion of this world; because rooted in the Infinite Reason, the Infinite Life, the Infinite Justice and Love. Says Emerson, "There is a statement of religion possible which makes all scepticism absurd." Unitarianism is to be that religion. How do I know? Because it builds upon the Unities which allow no schism between reason and religion, between the soul and God.

Nothing is more certain than that unity is the great word of modern science and modern philosophy. . . A marvellous unity reveals itself everywhere we look, whether in thought or in things: a Unity larger than the diversity, deeper than the diversity, grander than the diversity, nay, made possible by the diversity. Science one! Religion one! Humanity one! Life one! The universe one! and what does all this mean only that the ultimate Cause and Life is one—one Infinite Mind and Power, in whom all the diversities find their final unity and harmony? —all nature and all human life "a seamless robe" in which the Eternal does but manifest and reveal himself?

The larger view of Unitarianism—is one regarding which we have no option. In the very nature of the case no interpretation of our name can be adequate that does not add to the great thought of the Unity of God, which it primarily signifies, all the other great and commanding unities which are the necessary correlates of that thought.

History and the comparative study of religions are revealing the fact that all the religious faiths of men in their deeper meanings are one; social science that all social interests are one; ethnology that humanity is one; astronomy and kindred sciences that all worlds unite to make one orderly and harmonious universe—over all and through all of which is one Power and Intelligence and Love. The mission of Unitarianism is nothing less than to be faithful to this rising truth, in all that is deepest, and most religiously significant in it.

I say religiously significant; for we should know that this great thought is not only immensely important throughout the whole range of science, but is also quite as important through all morals, and philanthropy, and social reform, and religion. It binds man to man, and class to class, and nation to nation, and human interest to human interest, and man to God, and religion, to religion as no other thought of the world has ever done. To receive this great thought, and carry it out into its consequences and its practical applications, must bring a larger and nobler life to humanity.

The new Association of Australian Unitarian and Free Christian Churches held its first Conference, December 29th, at Melbourne, with Rev. G. E. Hale, President, Miss Wren of Melbourne, being elected as his successor.

Unitarian Teachers.

STUDY COURSE NO. 4.

Book recommended: "Unitarian Teachers," s. 6d. and postage, from Essex Hall, London. References to pages at the end of each article. Also problems or points suggested for discussion. The Study Course is either for a weeknight Discussion Circle or for a Sunday Class.

(10) H. W. CROSSKEY.

Henry William Crosskey was distinguished as preacher, a scientist, an educationist, a fearless reformer, always standing for freedom and toleration and the forward look. He was born at Lewes, Sussex, December 7th, 1826, eldest son of a mercer, of a family of staunch Unitarian and Nonconformist principles. Educated at Manchester New College, 1843-48, he became minister at the Friargate Unitarian Chapel, Derby, for four years, 1848-52, and in the latter year went to Glasgow as the minister at St. Vincent Street Unitarian Church, remaining there till 1869 when he accepted appointment to the Church of the Messiah (Unitarian), Birmingham. The University of Glasgow conferred upon him the degree of Doctor of Laws, 1882. He died suddenly Oct. 1st. 1893, in his 67th year, after an active and strenuous career spent for Unitarianism, and the public service.

As a Unitarian Dr. Crosskey was one of the "new" school, a champion of free thought and of a rational and scientific attitude towards all beliefs and problems. A glance at his little book on "The Method of Creation" gives some idea of his theological and scientific attitude of mind. He was an expert geologist , and this book is really an explanation of geology from the theological point of view, published, 1888, by the Sunday School Association as one of a series of Biblical Manuals. One chapter is headed: "The Book of Nature a more trustworthy authority than the Book of Genesis." At the beginning of his "Handbook of Rational Piety"—he advises concerning search for religious truth:

1) Do not be content with vagueness of thought.
2) Keep the head cool and the heart calm.
3) Be independent.
4) Do not imagine involuntary errors to be crimes.
5) Pay no heed to the popularity or unpopularity of any opinion.
6) Do not be afraid of being a heretic.
7) Render the Bible its due, but do not think it essential to Religion to accept any alleged fact or doctrine simply because a text can be quoted on its behalf.

On the history of man he declared (p. 56)—"The history of man is the history of a progressive being. The legend of 'the fall' has a strange and touching beauty of its own—but we dismiss it from our religion. I believe in the rise and not the fall of man."

Dr. Crosskey was a strenuous advocate of national unsectarian education, was prominent in the agitation carried on by the National Education League, and was for 16 years a member of the Birmingham School Board and Chairman of its Schools Management Committee; he was a pioneer of Women's Suffrage, a militant and radical politician, a keen student, and an authority on the subject of the Glaciology of Great Britain.

(References, pp. 81-89. Problems, Religion and Science; Genesis and Geology; the Fall of Man; the Authority of the Bible).

(11) CHARLES BEARD.

Among the English Unitarian ministers of the nineteenth century Charles Beard was distinguished as an able preacher with a commanding presence, a fine voice and a compelling delivery; as a scholar and man of letters; and as exercising a powerful influence on the public life of the community in which he lived and laboured. He was born in Manchester, July 27th, 1827; entered Manchester New College, 1843; took the London University B.A. degree 1847; studied at Berlin under Neander, 1848-9; was co-pastor at Hyde Chapel, Gee Cross, Hyde, 1850-4 and sole minister 1854-67; minister Renshaw Street Chapel, Liverpool, 1867-88 in which latter year he died, April 9th.

While at Gee Cross during the "Cotton Panic," he did organising of relief work, 1861-5, acted as special correspondent of "The Daily News," his letters attracting national attention. He edited "The Theological Review" 1864-79, and was a regular contributor for 15 years to the "Liverpool Daily Post." In Liverpool he played a great part for the public good as preacher, lecturer, Educationist, Sanitary Reformer, and friend of the poor. To him more than to any other was due the foundation of Liverpool University in the establishment of University College. In 1872 he delivered a series of Sunday evening addresses in the Concert Hall, Liverpool, entitled "Christianity in Common Life," including one on "The Laws of Health," another on "Intemperance," a third on "Education," which aroused much interest and were published afterwards for general circulation. He planned and carried out in Liverpool a Housing Scheme in co-operation with the Medical Officer of Health, and gave constant help to the work of the Domestic Mission to the Poor. In 1879 the

British and Foreign Unitarian Association published a volume of his sermons entitled "The Soul's Way to God," and a book—"Positive Aspects of Unitarian Christianity" containing ten lectures delivered in St. George's Hall, and published in 1881 by that Association, included one by Charles Beard on "Jesus Christ" in which he said, "he may be measured by human standards, judged by human analogies: he has his seasons of depression, his moments of exaltation, like weaker men: his nature responds, with a truly human sensitiveness, to the love that is lavished on him, and the malice that lies in wait to trip him up: and his faith in the indestructibility of human goodness is, it seems to me, not the faith of an immortal and serene benignity, but of a mortal fellow-feeling that has itself known trouble and temptation."

His volume on "The Reformation of the Sixteenth Century" is a piece of excellent historical writing. In one of the addresses at the Concert Hall, Liverpool, he said: "Jesus Christ is not to me Almighty God come down from heaven to take human shape: he is simply a man like ourselves, a man born in honest wedlock, the son of poor industrious parents."

"Christianity is the true democracy. Jesus Christ was a workingman's prophet, and the kingdom of heaven which he preached the realisation of human wishes. Why, so far is it from being true that Christianity has nothing to do with politics, that the very object which is involved in politics, namely, the well-being of the whole people, whch can only be secured by the well-being of every individual, is the very object of Christianity."

In 1888, the year in which he died, Charles Beard received the degree of LL.D., from St. Andrew's University, a well-deserved acknowledgment of scholarly accomplishment and of valiant public service for the spread of enlightenment and humane ideas.

(References: pp. 90-97. Problems: Education; Sanitary Reforms; Christianity and Life; Christianity and Politics).

(12) BROOKE HERFORD.

As a public teacher and preacher Brooke Herford is affectionately remembered by all who came into personal contact with him. In this he was not alone amongst the other teachers named in this series, but he had a "sunny" disposition which shone in his face as he talked. He was a Cheshire man, born at Altrincham, near Manchester, February 21st, 1830. Following a short business experience he became a student at Manchester New College, 1848, and at the early age of 21 was Minister of Todmorden Unitarian Church, 1851-6; Upper Chapel, Sheffield, 1856-64; Strangeways, Manchester, 1864-75; Church of the Messiah, Chicago, 1875-82; Arlington Street, Boston (Channing's Church), 1882-93; Hampstead, London, 1892-1901. During his Ministry at Sheffield, and at Strangeways, Manchester he was Missionary Tutor at the Unitarian Home Missionary Board, Manchester. His missionary zeal was extraordinary. At Sheffield he formed a local preacher's class and sent them into the country villages to proclaim the Unitarian gospel. He founded the Upperthorpe Chapel. He was for some years joint Editor of the "Unitarian Herald." As Missionary Tutor he occasionally accompanied the students in their visits to the homes of the poor.

Among his published writings are "The Memoir of Travers Madge"; "The Story of Religion in England"; "Courage and Cheer,"—and other volumes, of sermons, "Anchors of the Soul"; "The small end of great Problems." A history of "Unitarianism in England" by him was delivered as one of the Channing Hall Lectures in Boston, U.S.A., in the winter of 1888-9, and published afterwards in a volume by the American Unitarian Association. In England he delivered five "Forward Movement Lectures" published 1895 and issued a series of "Home Page" tracts for propaganda purposes. During his stay in America he took a high position amongst the leaders of the Unitaran body in the States, and in 1891 the Harvard University conferred upon him the honorary degree of D.D.; and he was University preacher 1890-92. After his return to England he organised an effort to raise more funds for the work of the British and Foreign Unitarian Association, and thus doubled its income. He was President of that Association, 1898-9, and retired from active work 1901 after a strenuous career, and died in 1903. As a preacher his special characteristics were good common sense, plain homely expression, and genial persuasiveness.

Of Jesus he said: "This was not God, indeed, who was tempted, and prayed, and suffered, and died, and it is an impiety to worship him as God."

"That doctrine of "The Blood," as it is called . . . seems to us a shocking perversion of the beautiful work which Christ lived and died to do. God never needed any such satisfaction. He never needed any reconciling. It was to turn—to reconcile—man to God, not God to man, that Christ lived and died."

"What is Unitarianism? it is that form of Christianty which holds to the primitive faith in the simple Unity of God,—that God is One, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . Unitarians regard MAN as the child of God—not 'fallen' and totally depraved, but only slowly rising; SALVATION as deliverance from sin, including everything that heals and helps man towards goodness and God; HEAVEN and HELL—not separate worlds, but what men make

of their own lives. Unitarians have no formal creed, but urge upon all to think for themselves, entirely open to the reception of new truth."

References: 98-105. Problems: Missionary Duty; Forward Movement; Persuasiveness; "The Blood"; Heaven and Hell.

(13) JAMES DRUMMOND.

Next to James Martineau amongst modern English Unitarian teachers, for profound spiritual influence and eminence in scholarship and literary output, James Drummond takes doubtless the highest place. He was born May 14th, 1835, in Dublin, second son of Dr. W. H. Drummond, who was a leading Unitarian minister and a poet of considerable merits. He had a brilliant career at Trinity College, Dublin, which he entered 1851, after which he proceeded to Manchester New College, London, and in 1859 entered the ministry as the colleague of Rev. William Gaskell, husband of the novelist—at Cross Street Chapel, Manchester, where he remained ten years, having married in 1861 Frances, daughter of Mr. John Classon, of Dublin. He preached with "electric eloquence, full of passion and poetry and glowing with the light of a piercing spiritual vision"—says Professor C. H. Herford, one of his regular hearers. He worked actively at the Lower Mosley Street Sunday Schools. In 1869 he became Professor of Theology at Manchester New College, London; in 1885 succeeded Dr. Martineau as Principal, and in 1889 removed with the College to Oxford where he continued as Principal until 1906 fulfilling his position of great responsibility and rising to the demands of the new situation in a manner which commanded the unqualified admiration of the friends of the College.

As an author his earliest book of sermons "Spiritual Religion" was the fruit of his Manchester ministry; other volumes were "Via, Veritas, Vita," "Epistles of Paul the Apostle," "The Pauline Benediction," "Johannine Thoughts," "Some Thoughts on Christology," "Paul, His Life and Teaching," "The Jewish Messiah," "Philo-Judaeus," "The Character and Authorship of the Fourth Gospel," "Lectures on the Composition and Delivery of Sermons," delivered to the members of the London Lay Preachers' Union, "Studies in Christian Doctrine," and two others published after his death, "The Way of Life, and "Pauline Meditations." Characterised by the most painstaking scholarship his critical studies show a keenness as well as a marked charity in judgment, and his sermons and devotional treatises manifest a penetrative sense of eternal and spiritual realities. He was M.A. (Oxon), LL.D. and Hon. D. Litt. (Dublin), and D.D. (Tufts, U.S.A.) After his retirement his interest in the various problems of life was as keen as ever. Death came to him on June 13th, 1918, at the age of 83 years.

On Predestination Dr. Drummond has said:

"That which is highest, holiest, most heavenly, marks the predestined life of the children of God, and the spiritual power which has captivated a single heart can never die, but must at last draw all men unto it. Such is the Christian idea of predestination, a vast and all-embracing hope for mankind."

And on the function of the Church: "It must impart life . . . and bring a Divine order into the chaos of rude passions, of fierce competition, of mean jealousies, of unscrupulous ambition and greed. It must break down the deadly barriers of suspicion and ill-will and selfish grasping between class and class, and between nation and nation, and bring the madness of arrogance and hatred to sit humbly at the feet of justice and love."

Of Unity: "Penetrating behind the forms or modes by which the hidden life expresses itself in the world, and reaching the passions, and sentiments, and affections, by which the heart is swayed,we discover a chain which binds us all together in one family, and throws around the variety of our practice the unity of a common nature."

Of Doctrine: "Every dogma is a doctrine; but not every doctrine is a dogma."

"Science cannot exist without formulated statements, but it has no dogmas; and so religion may have a body of well-established truth, and yet be without dogmas. The Congregations commonly known as Unitarian have existed as religious societies, many of them for more than two hundred years, without any dogmas; but they have both doctrine and worship."

(References, 114-121. Problems: Predestination; The Church; Unity and Variety; Dogma and Doctrine).

MINISTERIAL CHANGES.—Presentations were made to Rev. and Mrs. Bertram Lister, at Hackney, on his conclusion of ministry to enter on the duties of S.S.A. Secretary, January 31st; Rev. Sidney Spencer, B.A., of Edinburgh, is appointed to Hope Street Church, Liverpool; Rev. E. H. Pickering, M.A., concluded his ministry at Oldham, January 30th, and departed to Japan, February 5th, to take up an educational appointment; Rev. K. Bond, of St. Helens, has accepted appointment to the Mexborough Church; Rev. J. W. Maw and Mrs. Maw, received farewell presentations at Park Lane Chapel, January 31st; Rev. J. W. Maw, M.A., was publicly welcomed to his new ministry at Bank Street, Bury, February 4th; Rev. J. D. Jones was inducted at Hinckley and publicly welcomed February 12th; Mr. Arthur W. Vallance, of Manchester College, Oxford, is appointed minister to the Pendleton Unitarian Church; Rev. L. J. Belton has resigned at Wolverhampton.

Presentation to Councillor Robert Kenyon, J.P.

In our issue of August, 1924, we published a portrait of Mr. Robert Kenyon, J.P., of Stalybridge, and gave some particulars of his long and helpful connection with the Stalybridge Unitarian Church and Sunday School, and some references to his various public services for education and for the general good of the town.

Mr. Kenyon has been 45 years in the employ of Messrs. John Leech and Sons, Ltd., Grosvenor Street Cotton Mills, Stalybridge, and worked his way up through various stages of promotion until he became spinning manager, and 21 years ago he was made general manager, from which position he has now retired. The workpeople were resolved that he should not be allowed to retire without some mark of their appreciation of his services not only to the firm but to them as his co-workers. Consequently they appointed a committee to make arrangements for a presentation with the result that a large assemblage of the employees and friends to the number of about 700 met in the Drill Hall on Saturday, January 29th, and presented Mr. Kenyon with a handsome gold watch and chain, and to Mrs. Kenyon an umbrella.

One of the speakers said that in Mr. Kenyon's act of retirement they felt they were losing a friend. In him they always had someone to whom they could go when things went wrong, knowing that they would have a fair hearing from a very open mind, and that his heart was in the right place, and they could put their trust in him.

In responding for himself and his wife Mr. Kenyon thanked them for their kind gifts, saying that no words would adequately express what they both felt. He thanked them for their loyal support through the past years, and appealed for the continuance of loyal co-operation between employer and employed. When the late war was over it was said that we would try to set up such a state of things that war, either imperial or industrial should be no more. The Creator has given each of us a mind and a reason that lift us above the other parts of the animal kingdom, and it is for each one of us to use that mind and that reason to help to solve the problem, in the interest of the trade in which they engaged. As I stand on the platform, said he, in conclusion —I say to everyone of you—keep your faces to the sun, and let the shadows fall behind you.

The presentation was preceded by a meat tea, and followed by music and dancing.

Mr. Kenyon was elected a member of the Town Council in November last. He continues on the board of directors of the firm for which he has long been the general manager. With more leisure from business to give to public work in various capacities his appetite for useful service will find satisfaction. His interest in our magazine and in the work that it is doing, is shown by the fact of his name being among those of the officers of The Unity Fellowship, and in other ways. We are glad to record the latest honour paid to one who is a warden of the Stalybridge Unitarian Church, and a widely respected representative of our Unitarian Faith.

The Rev. J. Collins Odgers, B.A., is congratulated on having attained 80 years.

Church Organisation

By THE REV. WILLIAM C. HALL, M.A.

(2) THE PURPOSE OF THE PURPOSE.

I give this title to the following short article, because it is somewhat of a digression, or an explanation. I have stated that public worship is the end of church organisation. I want to add that it is the end of church organisation because it is the beginning of something else. We organise for worship, for the congregating of our people in the habit of formal praise, prayer, and meditation, that we may produce in them a particular kind of life. What is this kind of life which should result from worship? It is religious life. But what is that?

Our first inclination will be to say that it is simply the good life—the moral, human, brotherly life. In my judgment it is more than that; whilst it is all that, it is something else. I venture upon the statement that men can be good without what is ordinarily regarded as religion. They can be good without going to church; they can be perfectly moral, thoroughly human, and altogether brotherly—having association and doing good to the community through many philanthropic agencies, loving their fellows, and in that sense loving God, as Abou Ben Adhem did. As a matter of fact, outside all religious association a man is expected to be moral, human, and brotherly; simply as a man and as a member of society that is expected of him: he is less than a man if he is less than that. And I can imagine a perfectly moral, human and brotherly world without churches and public worship. I can imagine a world in which everybody does what is right and acts decently and lovingly towards his neighbours; but such a world, better, indeed, than the world we have so far made, is not a religious world. In short, the religious life is more than the good life. It is the life in whch there is, besides morality, humanity, and brotherliness, reverence for the qualities that belong to the Character of God. The purpose of worship is to create that reverence in us and more and more to train us in it. So it is to make us prayerful—by which I mean that it is to bring us to the formal act of prayer in public and in private, and to give us an outlook of spirit that is God-ward; it is to make us contemplative of things above the material world and of truths that do not come under the definition of human knowledge; and it is to give us faith in our own life through what has been called "the practice of the presence of God."

Literature.

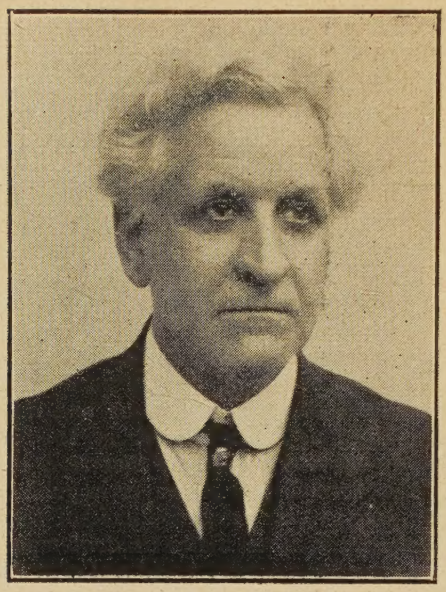
"A League of Religions" by the Rev. J. Tyssul Davis, B.A., 3rd Edition, revised and enlarged. The Lindsey Press, Essex Hall, London, W.C. 2, 2s. 6d. net.

In 12 very interesting chapters Mr. Tyssul Davis gives us a fine introduction to Comparative Religion. The various interpretations of religion among the different races of mankind are each well described, and their main characteristics explained. Though there are the diversities of Hinduism, Brahmanism, Judaism, Confucianism, Mohammedanism, Christianity and others, we are here told that there is only One Religion—many faiths, and much that is common in these many. Within less than 130 pages the author has packed a large amount of information which otherwise has to be sought for from a number of separate authors. Now that we have a League of Nations aiming to draw all the peoples of the world into the promotion of the one common interest of peace and goodwill it is a timely and opportune thing to publish the idea of a League of Religions or of the different presentations of the One Religion. Mr. Tyssul Davis has done this very creditably, and we heartily commend his book now in its third and enlarged edition to the notice of our readers.

"Teaching Our Faith," a lecture by Rev. J. Harry Smith, delivered at the Summer School for Teachers, Manchester College, Oxford, 1926. The Lindsey Press, 5, Essex Street, London, W.C. 2, price sixpence.

Opening with the following statement:—"The distinctive purpose of Sunday School teaching is—to gain a verdict, to bring others to a right decision," this lecture on "Teaching Our Faith" gives us the speaker's particular views as to what is necessary in the doing of it. A Faith that is worth anything deserves to be effectively taught, and it is no easy matter to do it effectively in teaching children. Mr. Harry Smith states the content of "Our Faith" under two main heads:—(1) "that whatever God is, he is at least not less than the best of men," and (2), that man "though he oft falls into sin, is a child of lofty aspiration, that in him is a godlike creative power, that though at times his thoughts are mean and low, he shall yet think God's thoughts after him, . . that he is called to participate in an undying life." We refer our readers to the lecture to see for themselves what helpful suggestions are given in its pages on the tremendously important matter, how to bring this Faith home to the heart and mind of the child.

Mr. E. R. Fyson, a Unitarian Stalwart.



Mr. E. R. Fyson, one of the founders of the Ilford Unitarian Church, died January 23rd, after a painful illness. He was born in 1858, became a well-known journalist in the Midlands, and settled in Ilford in 1899 as Editor of the "Ilford Recorder," which position he occupied for twenty-five years. On his retirement from that Editorship, October, 1923, the members of all departments of the staff and works subscribed for a parting gift and assembled for the presentation including also an album containing the signatures. A fortnight later a public presentation was made to him at the Ilford Town Hall, by his fellow townsmen. The "Recorder" stated, "There could be no finer tributes paid to a man for devotion to the betterment of his fellow-townsmen than the eulogies expressed when the public presentation was made to Mr. Fyson. The gathering at the Town Hall has never before been equalled in the history of the town for the wide-spread interests that were represented. Local places of worship, political organisations, commercial institutions, social affairs, sporting clubs, civic authorities, ratepayers' associations, sent their leading members. The address accompanying the purse of money stated that it was presented in recognition of a quarter of a century's work in Ilford—given generously to all great and vital causes.

Mr. Fyson was a very aceptable lay preacher in the London Unitarian Churches, has been co-secretary for the London and S.E. Provincial Assembly, was a member of the Executive Committee of the British and Foreign Unitarian Association, President of the National Unitarian Temperance Association, and a loyal and devoted member of the Ilford Unitarian Church. It is truly said by "The Christian Life" that he "was a splendid product of the Unitarian faith, full of the missionary spirit." The funeral service at the Ilford Unitarian Church was conducted by Rev. W. H. Drummond, D.D., L.L.D., and Rev. S. T. Pagesmith, minister of the Church. Deep and widespread sympathy is felt for Mrs. Fyson and family.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 89, Grove Road, Sutton, Surrey.

Members of the Fellowship are urged to help to secure further additions to the membership. Leaflets with information can be supplied gratis just for the asking. If a fair proportion of the Fellowshippers could each get five more new members they would be powerfully increasing the strength of the Fellowship to do its work and to develop its ideals. Unity is strength, and much may be done by earnest co-operation. The secretary is a busy man and does all he can as secretary and as Editor of the magazine, and as a young fellow past the age of three score and ten with some feeling of youth still in him he intends doing more and more while the opportunity lasts. But he is only one and can only do the work of one. Who will take a hand to secure new recruits? We must propagate and spread the Fellowship wherever we can.

We congratulate our good fellow. Councillor Robert Kenyon, J.P., on the new honours deservedly given him recently. May he be happy in the activities of public service and prosper in the furtherance of all his good endeavours!

Our membership is very scattered, so much so that it is difficult to arrange a general meeting of them in any one place owing to distances and cost of travel. The only thing possible in that way is to have a group meeting in convenient centres where there are a number of members within easy reach. Perhaps such places as Manchester, Leeds, London, would be most likely. It would be nice to come together. Any suggestions from members would be very welcome.

The holiday group idea is a good one.

Particulars have now been obtained about Hastings, Hythe, Southend, Great Hucklow, Blackpool, Conway, Bexhill, and Froggat Edge (in the Peak of Derbyshire.) If a party of ten can be made for a week at any of these places between Easter and Whitsuntide, we could unite holiday with some social evenings and wholesome discussions. These are suggestions, but it would be well to have ideas and suggestions from as many members as possible out of which even better things might come.

The next Study Course for the three months, April to June, will be on the subject of "The Fatherhood of God," and what follows from it. These courses are provided on the chance that they may be made use of by Fellowship members, or by any of the magazine readers who are not members. The Editor has no idea how far or to what extent they are made use of. He would be glad to know from readers whether the series of articles given in each course do really supply a felt need.

Some members who joined the Fellowship last year have renewed their subscriptions for 1927. The minimum subscription of one shilling a year, small as it is, helps to make a fund to cover secretarial and other expenses, and to enable the Fellowship to develop its ideas of mutual help. Members who wish to renew for 1927 should send to the secretary.

Any of the text books recommended for any Study Courses can be supplied to Fellowship members at half-price and cost of postages, if ordered through the Editor.

Wherever a few friends can meet together and form a Unity Circle this should be done. We hope to hear more of this possibility. The aims of the Fellowship include methods of mutual help, development of ideas of Unity in all human affairs the cultivation of the spirit of fellowship amongst the members, especially towards those who are isolated by distance from any Unitarian Church.

A Wretched Morning.

"What a wretched morning!" was the exclamation of one friend to another as they met in the street. During the night much rain had fallen, followed by a heavy fall of snow, and at daybreak the streets and roads were covered ankle-deep in sloppy snow slush. The two friends hurrying to their work were tramping through it, hence the exclamation.

That word "wretched," used with the same meaning as if the phrase had been—"What a bad morning!"—a brief suggestion of the problem of evil. Wretched or bad, as doubtless it was, to those people walking through that sloppy snow, but surely not a bad thing, and no doubt necessary in the economy of nature, good, as part of the natural order so needful for the welfare of all living things including even the two friends. That is just what it is: only evil in a relative sense, as it relates to the comfort of the individual, giving him a wretched feeling, causing him discomfort, but not more than partially evil even to him, for is it not a portion of the discipline of experience as is every kind of discomfort—teaching something, compelling him to think, and to adapt himself to the circumstances in the best way he can? That is what Shakespeare thought when he wrote:—

"There is some soul of goodness in things evil, would men observingly distil it out."

On another morning early, firemen had been doing their best to save a house which was on fire, but it was hopeless. It was burnt out, a crumbled ruin before the firemen had ceased playing upon it. A woman and her two children had perished in the flames. The father was burnt so severely that he died soon after in the hospital. It came out in evidence afterwards that the man reached home in a drunken state after midnight. A young person in the next room heard the wife tell him to put his pipe away and get to bed. And some hours after, the house was all in flames. The conclusion was, that the man put his pipe down where it came into contact with something that began to burn and smoulder, and was the cause of the fire. Fire is a terrible evil when it destroys human life, but a valuable servant in thousands of ways when used under control. It is evil in relation to the human victims whose bodies it burns while yet alive, but it acts according to law which is part of the universal order of nature's working, and considered in relation to the whole realm of the material world and its orderly operations of causes and consequences it is not evil but good. Experience is often bought at the price of trouble and suffering. Ignorance, carelessness, sin, and crime, bring their own inevitable consequences. If we will not learn any other way to avoid careless mistakes or actual sin, the fearful consequences of our misdeeds are sure to compel us. That man's sin in getting drunk, and his putting his lighted pipe where it would be a danger could not be without moral effect upon the whole community, by the consequences suffered. Society is warned by such occurrences and taught what is to be avoided, and just so far as the lessons of such experiences are taken to heart, many other precious lives are saved from a terrible fate. Thus, what is evil in one relation is good in others.

There is nothing anywhere that is wholly evil. Everything can be put to some good purpose. All evil is partial only. None of it is permanent. By its very nature it comes to an end and

passes away. The awful losses of life in fire, earthquake, flood, plague and war—are not allowed to be wasted upon humanity. In the progress of civilisation and the education of the race these calamities are guarded against and so far as possible abolished. The plague of London cannot happen again now that its causes are cleared away. Human souls are immortal, and no experience can destroy them, the fleshy bodies are but temporary dwellings, and no experiences are permitted to happen in vain. On earth and elsewhere we learn the truth which Alexander Pope taught,—that—all discord is harmony not understood, and all partial evil is universal good.

The Women's League.

At Bury St. Edmunds, the branch of the League organised a Sale of Work which realised nearly £15.

At Coventry the Women's League Annual Social, January 20th, was attended by 80 members and friends increased to over a hundred after tea. A special welcome was given to friends from a neighbouring Congregational Church.

The London District Women's League had its annual meeting at Peckham, January 22nd, service conducted by Mrs. Blake Odgers, Mrs. Stevenson was re-elected president, reports were given by Mrs. Alfred Wilson and Miss F. Tayler and Lady Horsley gave an address on behalf of the work of the League of Nations.

The Manchester District League held its winter meeting, January 26th, at Chorlton, Mrs. Bradshaw, of Accrington, conducted the service. After tea Mrs. W. C. Hall, of Todmorden, presided. Delegates attended from 18 branches. Following the business an evening meeting was addressed by Mrs. Hall, Mrs. Walmsley, Mrs. E. Whitehead and Mrs. Woodhouse on different departments of the League's work.

At Chester the fortnightly meeting of the branch was held January 31st, with Mrs. Willmer presiding, and Mrs. Travers Herford gave an address on "Rome" illustrated by views.

The Birmingham and District League held its 4th annual meeting at the Church of the Messiah, Birmingham, February 5th, when service was conducted by Mrs. Clare, Mrs. Woodhouse giving the address. After tea the business meeting was held, presided over by Miss Nettlefold, and satisfactory reports were received, and officers elected. There are 388 members for 13 branches. Members of the Moseley Church gave a performance of Tolstoy's "Where Love is God is."

For the Children.

By Rev. H. FISHER SHORT.

BESSIE BURSTS A BUBBLE (Concluded).

Thinking that Daddie was just going to say something, Bessie paused. As he didn't speak, she said, "You understand, don't you, Daddie?"

"I'm afraid I don't, dear; you'd better make it a little plainer."

"I said the little boy said to his sister, 'What do you think we are here for?" explained Bessie, speaking each word very distinctly.

"Now, do you understand?"

"Here?" repeated Daddie, with a big question in the tone; "but where was here?" And he was trying his hardest not to misunderstand.

"Oh, Daddie!" protested Bessie; "here doesn't matter really." At this, Daddie brightened up.

"Now, I see, dear," he smiled; "it's we that matter, not here."

"Of course!" sniffed Bessie, with a little toss of her head.

"So sorry, dear!" Daddie apologised, hiding his amusement. "And what did the little girl say?"

"I wonder if you can guess that, Daddie."

"I'm afraid I can't, sweetheart," he said, quite humbly;" my luck seems to be out to-day. Now if I knew where they were—at a party, or in a 'bus or up in a balloon—"

"But, Daddie!" Bessie almost screamed, "the here doesn't matter!"

"P'please, may I give it up?" whimpered Daddie, putting his hands together and looking so silly that Bessie had to laugh. Then, he stood up, and swayed from side to side like a great softie, and sang:

"If, at first, I don't succeed,
Don't succeed, don't succeed,—
If, at first, I don't succeed,
Please, may I try again?"

This made Bessie feel awfully mixed up inside. She was annoyed, and grieved, and disappointed, and determined, and, yet, she wanted to laugh because of Daddie's ridiculous antics. At last, she stamped her little foot and cried, "Oh, Daddie, you are a naughty boy!" and he just roared with laughter.

The next moment, he tossed her up into the air and then cuddled her close and sank into his great chair.

"Now, we're serious," he pouted; "what were we saying, dear?"

Bessie thought for a moment and, then, said,

"I wont ask you any more questions; I'm just going to tell you."

"Righto, Treasure; I'm not a first class brain, to-day." Knowing nothing about Lord Birkenhead, she let the remark pass.

"When the little boy asked his sister, 'What do you think we are here for?' she said, 'I suppose we are here to help the others.' Wasn't she clever? and wasn't it a lovely thing to say?" said Bessie, forgetting her promise about questions.

It was very, very beautiful, Sweetheart. And like it very, very much."

"I'm so glad you like it, Daddie; I thought you would."

"But, tell me, dear, why you think it is nicer than the poetry you found in my paper?"

"Because it isn't selfish."

"That's what I thought about the poetry," he said, rather slyly.

"But, I don't mean what you mean, Daddie," said Bessie, feeling quite sure of herself.

"Well, tell me what you mean, dear."

"It is lovely when grown-ups make children happy, and when they make home so happy for them; but I'm thinking of the chidren's part."

"Another riddle!" laughed Daddie: "How do you mean?"

"It's lovely to have things done for you; but it's lovely, too, to help; and children are here not only to be helped, but to help as well."

This time, Daddie didn't laugh. He didn't even speak. He was thinking. And his thoughts were happy thoughts. He knew that selfishness was the black poison spot even in the characters of some otherwise charming children. And when his own wee girlie, with such frank and open simplicity, spoke up for the spirit of helping which is one of ways of unselfishness, he was quietly thanking God in his heart for her sake. He knew that a life of real happiness was opening before her; he knew that helping and happiness always go together.

But Bessie found the silence going on too long. Suddenly sitting bolt upright, she said, "But what do you think the boy said?"

"Something funny, I dare say," he replied.

"Well, he just spoiled it all by saying, 'But what are the others here for?'"

"And what did the little girl say to that, Sweetheart?"

"The story stopped without telling; but I know what I should have said."

"What would you have said?"

"I should have said, 'Silly boy, why the others are here to be helped, of course.'"

The Kiddies' Own Corner

Conducted by Uncle Fisher.

41, Oxford Road,
Bootle, Lancs.

Dear Kiddlekins,—

The other day, I received a sweet little letter which began, "Dear Uncle Fisher, I have composed this poetry by myself"; and ended, "I hope you'll like it. With love from Eileen." I was just delighted, and I read Eileen's little poem over and over again, and liked it better every time. A big Thank you Eileen. Please do some more. And here's the little piece which, I'm sure, you'll all enjoy.

Warm greetings to you all,
Your loving,
UNCLE FISHER.

THE ELFIN MAID.

I wandered through a little dell,
A fairer place than words can tell,
All was silent, except for the voice
Of one little sweet blue hare-bell.
"Come not unto this place," quoth she,
"Or else enchanted thou wilt be.

I went a few more steps or so,
I glanced around me, and, then, oh!
I saw a small maiden standing there,
With bright blue eyes and golden hair,
Her lips were like the deep red rose,
As she was standing in repose.

She blushed as I drew near to her;
Her vision then began to blur.
I followed her with raizing courage,
Said she, "Please don't come near me sir."
Her voice was like the fay-bells sweet,
One could not wish for better treat.

She led me on a long, long way,
Until I knew 'twas quite past day,
The stars gleamed brightly through the trees,
I heard the elfin pipers' glees,
The wind whispered "Beware! beware!
She be not good as she is fair."

I turned around in sudden fear,
I thought my forfeit rather dear,
The maiden turned around and saw me,
I thought my life was growing drear,
She caught me by my wrist and then
She dragged me unto her den.

She took me to a cave, I ween,
Wherein there sat the fairy queen.
I was so scared, I turned to run,—
That memory I've always seen.
And there and then they captured me,
I felt as though I'd surely dee.

And now my heart is growing sore,
For my dear home, I'll see no more.

Eileen Rowbotham, aged 11.

Rev. A. Thornhill, M.A., of Auckland, N.Z., has spent 17 days in pastoral tours over 1,300 miles, visiting scattered Unitarians, stayed in ten Unitarian homes, visited 24 families numbering over 60 Unitarians. Other tours in other districts taken in January, and to follow in March, make Auckland an influential centre for our movement.

The Annual Meeting of the Great Yarmouth Unitarian Church reported considerable progress, January 31st, Rev. W. H. Sands leaves in April.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

THE CRY OF THE CHILDREN.

Of all the appeals to the human heart, the cry of defenceless little children should be the most touching and powerful of all.

No fair-minded professing Christian can close his ears to their piteous and plaintive appeal.

The late Sir Alfred Pearce Gould, a great medical and scientific authority has said:—

"The child of the alcoholic mother is often dying before it is born. . . . Five times as many alcoholised infants die as those of sober mothers." "Alcohol taken by the mother passes directly to the child," says Dr. Violet Kelynack, "and so even before birth the babe may be subjected to the poisonous action of alcohol."

Dr. J. W. Ballantyne, an authority on ante-natal pathology, states as a result of patient investigation, that "alcohol is a danger to ante-natal life and a menace to ante-natal well-being at every one of the stages of that existence, and through each of the progenitors."

The infant born of an alcoholic mother is in peril throughout its childhood. If the mother is able to nurse the child, and she herself uses intoxicants, the milk of the mother containing alcohol, the child receives alcohol as part of its diet with the worst effect upon its organs, for, says Dr. Mary Scharlieb, "alcohol has a greater effect upon cells in proportion to their immaturity."

Dr. Murray Leslie declares that "Alcohol is specially injurious to young mothers, and should be carefully avoided by young married women about to become mothers, and when nursing their infants."

In the year 1920-21, of 7,640 cases of child suffering due to intoxicating drink, the worst effect was due to sheer neglect. Here are some of the cases:—

(1) At Leicester, 1921. Six children in a desolate home. The father in a drunken sleep on the floor. The mother sitting on a chair nursing a child, and a bottle of beer on the table by her side. Wetting her fingers with the beer she then rubbed the child's lips. The most pathetic sight was an infant in a perambulator, whose only garment was a flannel shirt without sleeves.

(2) At Plymouth, 1921. The mother went drinking and left the children at home or in the streets, shivering and foodless. They were eight and three years of age, a mass of vermin, and at night had nothing to cover them but a mackintosh or old overcoat. They were often left alone the whole day. A doctor said that the room they lived in was "filthy and disgusting," and the relieving officer described it as "awful." A school nurse told the court that on one visit she was just in time to save the children from being burned to death, the mother's apron being thrown over a gas stove with three burners full on and only the children in the room. The mother was sent to prison for a month.

(3) At Halifax, 1921. The father had given way to drink. By his bedside were three bottles containing brandy, whiskey and other spirits. A child of ten handed him some of the spirit in a cup with hot water, and the man then asked her to give him his cocaine syringe. The children were dirty, cowed and dejected, and the home surroundings deplorable. The elder child had a cut on the scalp half an inch long, a bruise below the right knee, a bruise on the left thigh, three bruises near the left shoulder, a bruise on the left hip, and her left eye was bruised and swollen. The child of eight had a bruise on the left cheek and eye and on the left thigh, and the youngest had a mark on the right side of the neck. All the injuries were said by the children to have been inflicted by their father.

Add to all this the fact that on the average two little children under one year old die every night in England and Wales suffocated by overlying of drunken parents in bed, a total of 730 perishing per annum in that massacre of the innocents.

DO YOU NOT HEAR THE CRY OF ALL THESE CHILDREN?

Is there not an urgent need to protect the parents from alcohol?

Can it be wondered at, that such awful revelations cause many people, touched to the heart, to resolve for the sake of others, that they will wash their hands from all support of and connection with the traffic in alcoholic drink?

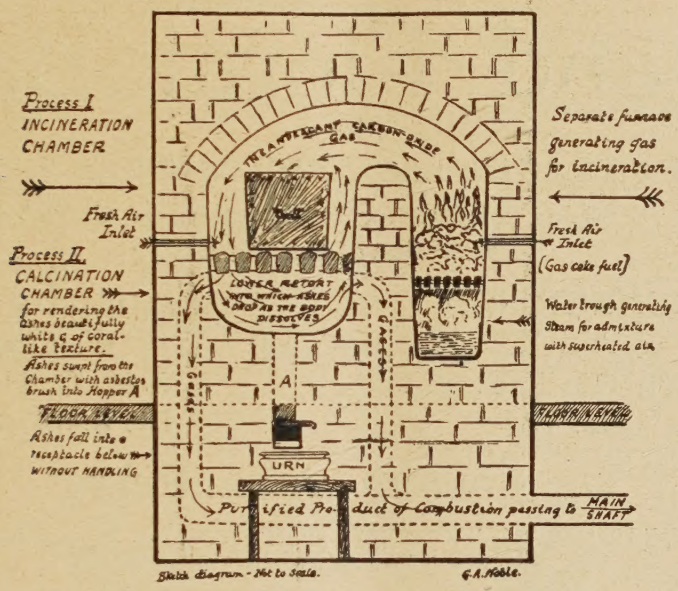
Shall the needs of the children appeal to you in vain? They have a right to be born well, and to be properly secured full opportunity for a true life.

DEATHS.—Mr. E. R. Fyson, Ilford, January 23rd, 68; Miss Susan Field, Hampstead, January 24th, 83; Mr. Alex. David, Leeds, January 22nd, 69; Mr. Mark H. Judge, A.R.I.B.A. Wittersham, Kent, January 25th, 80; Mr. J. H. D. Redman, London, January 13th; Sir Thos. Marsden, K.B.E., of Oldham, at Rhos, January 24th; Sir James Roll, London, January 31st, 80; Lady Lakin, Warwick, January 31st, 79; Mr. T. Arthur Johnson, Hartford, January 31st, 68; Mrs. Sarah Burton, Monton, February 3rd, 74; Mr. Gwilyn Idwal Evans, M.R.C.S., L.R.C.P. (London), son of Rev. E. G. Evans, B.A., Dukinfield, at Ashton-under-Lyne, February 3rd, 25; Mrs. J. R. Woodcock, Cheltenham, February 7th, 75; Mrs. Bodell Smith, Sutton, Surrey, February 8th, 71; Mr. Albert Nicholson, Hale, Altrincham, February 11th, 82; Rev. A. H. Brownlow, Selby, February 7th, 68; Mrs. B. Dowson, Upper Broughton, Notts, February 12th, 81; Mrs. J. J. Marten (wife of Rev. J. J. Marten), Horsham, February 12th, 78; Principal W. J. Evans, M.A., J.P., Carmarthen, February 10th, 70; Mrs. James Halliwell, Lymm, February 12th; Mr. James Tipple, Birmingham, February 5th, 64.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



VERTICAL SECTION OF CREMATION CHAMBER.

Pioneers of a great reform.

ADDRESSED TO THE THOUGHTFUL AND INTELLIGENT.

Some fifty years ago, a small body of public-spirited men and women convinced that disposal of the dead by **burial** was insanitary and a menace to the health of the living, and was often carried out under conditions revolting to common decency and lacking in respect to the dead, **expressed themselves in favour of cremation** as a solution to the difficult problem brought about by the changing conditions of modern existence.

This body of enthusiasts included a number of celebrated and well-known persons who formed themselves into a Society **to promote cremation as a reverent, sanitary and economic method of disposal of the dead.**

To-day, notwithstanding many difficulties, **cremation** has become an established fact: not only in this country but all over the civilized world.

Honoured names that will live in the roll of fame such as Meredith, the writer; Shelley, the poet; Watts and Hunt, the painters; Spencer, the philosopher; Greig, the musician: Thorwaldsen, the sculptor; Osler, the scientist; Nasmyth and Simon, the engineers; Wilberforce and Clifford, the divines; Admiral Fisher; Sam Browne, the soldier; Bonar Law, the statesman; Barnardo, philanthropist; Irving the actor: are amongst those who have given their bodies to the purifying and refining element.

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